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WEEKLY REVIEW.

—With reference to the recent order of the Viceroy that the practice of doing official work on Sunday shall be discontinued, the *Madras Mail* makes the following remarks :

"Officials, no more than non-officials, like making Sunday a day of work. and if they could catch up their work without doing any portion of it on Sunday, they would be only too glad to have that to themselves, and to make a thorough "day of rest" of it. They are not such gluttons for work that they cannot keep themselves away from their office boxes on Sunday. But they had to devote the greater part of the day to office-work, for the cogent reason that it has been out of their power to complete the discharge of the duties that have devolved upon them in the six previous days."

Government has no right to impose upon their officials more work than can be done in a week of six working days. If the work imposed cannot be done in six days it shows that the establishments are under-manned and need additional workers. This may possibly be the case in some departments and in some localities, but we believe that the facts are amusingly different in most Government offices. We further believe that more work can be done in six days than in seven and this is not merely the opinion of religious people, but of physicists who assure us that the seventh day of rest is about as necessary for the preservation of the faculties as the nightly rest is.

—R., in to-day's *Times of India*, defends those English Protestants who have been protesting against the recent appointments of Roman-Catholics to high positions, from the strictures of the Indian Press. R. quotes the words put by Cardinal Manning in the mouth of the Pope: "I claim to be the supreme judge and director of the consciences of all men, of the peasant that tills the field and the prince that sits on the throne, of the household that lives in privacy and the legislatures that make laws for kingdoms. I am the sole, last supreme judge of what is right and wrong." These and similar statements of the claims of the Pope show that Mr. Gladstone was not far wrong in what he said about the impossibility of any one's becoming a convert to Rome without renouncing his mental and moral freedom.

—The Rev. Mr. Streeten writes to the *Bombay Gazette* to show that the present attempt to establish a Church of England School at Panchguni cannot be regarded as an intrusion inasmuch as three unsuccessful attempts to establish such a school were made before 1876 and that in that year a school was established under Mr. Brierly which had to be given up because of the failure of Mr. B.'s health. Well, some years have gone by, during which there was no school, and the school under the Rev. Mr. Young has been successfully started without aid from Government, and it does seem to us that the Bishop could find some better sphere for his educational zeal, and Government some more needy object for its aid.

—A thing that is not altogether right, but which is convenient or profitable, is accepted when it comes before us in a minute incipient form. We say to ourselves it will not grow to any thing; it is good for the present exigency; its place will soon be taken by some better thing. Men have the idea that providence is going to help them reform soon if they transgress in a small way. But history shows us plainly that this is a mistake. The beginning of the slavetrade was a small thing but found to be profitable, and men agreed to take no particular notice of it for a while. But it soon grew to be a monster evil and then men found that they were not able to do away with the barbarous practice, because of the large revenue that it was bringing them in. As it was with the slavetrade so it was with the institution of slavery in America. When men began earnestly to call attention to the wrong that was involved in it they were met by the assurance that it was irremovable that it had become a part of the organic system of society and to attempt to remove it would be to aim a blow at the very fabric of the state.—So it has been with the opium traffic and the opium revenue. It was a very small thing in its beginning, and men said it is not worth while to make any ado about it. Providence, so far from helping the Government of India to get out of their false position, has permitted the revenue to augment until our politicians feel that it is a matter of life and death. They seem to think that it is enough to show that they cannot get along without it, to justify their refusal to consider the matter. They do not allow their minds to dwell upon the fact that the Government that is dependent for its existence upon a course of wrong-doing is a government that cannot stand. "The throne is established by righteousness." There has been another debate in Parliament on the subject of the Opium revenue. The favorite argument relied on by those who object to the reformatory movement, is that the renunciation of the income derived from this source, means the imposition of fresh taxes upon the poor people of this country. No one can be more opposed than we are to the enhancement of the taxes levied upon the poor ryots of this country; but we submit that the first question is not, How can we find a substitute for this revenue? But rather this, Is this revenue legitimate? If not legitimate then the Government has no right to have it. If not legitimate it will ultimately prove most disastrous to those who are now enjoying it. If not legitimate, then the Government of this country is every year gathering and distributing among its civil and military and other servants the spoils of iniquity. Our readers will find in our Epitome (Wednesday) an account of the debate. Mr. Pease's motion is that the Indian Government should be encouraged to take steps for a gradual withdrawal from the manufacture and dependence upon the revenue derived from it. Nothing could well have been milder and more innocuous than this resolution, and we are sorry that it was negatived, and particularly that Mr. Gladstone should have opposed it.

—The *Indian Church Gazette* does not seem to think it possible that English Non-conformists can be actuated by worthy motives when they oppose establishment. Here is what it says :

"But English Non-conformists do not usually profess antagonism to the Church of England. The fact that they are generally to be found supporting the party which is, for the time, supposed to be most hostile to the Church must be ascribed to causes more ignoble than those which send Irish Roman Catholic voters to do the bidding of their priests. They, in fact, support any political party whose history gives evidence that it may be found ready to attack the position and property whose possession is the unpardonable sin of the Church, in the view of all the "isms." "

We are sorry for his own sake that the writer of the above is so ill-informed as to the facts. There are multitudes of the non-conformists of England who are opposed to the alliance of Church and State because they believe it is for the injury of the church that she is placed in such a relation. We believe it with all our heart.

—It is Mr. Andrew Chirnside, not Chermside, that has made the statements about a mission in Africa to which we referred last week. He has published a pamphlet, and Mr. Alex. Riddel, formerly of the Livingstonia Mission and now in Great Britain, has written a reply. The charges relate to a particular mission, the Blantyre Mission. The *Daily Review* (Edinburgh) says that Mr. Riddel's reply leads to the conclusion that Mr. Chirnside "has been misled into grievous exaggerations and misstatements," but thinks it unquestionable that the missionaries have committed serious errors of judgment. The missionaries themselves are to be heard from before we can pronounce in the matter. It seems that the people of Blantyre look to the missionaries to exercise magisterial functions on behalf of the community, which does not seem to us to be at all a desirable position for missionaries.

—We are not surprised that the telegraph should announce that disturbances have broken out among the famishing population of Diarbekir. The famine in Mesopotamia is described as extending from Diarbekir to the Persian Gulf. For months past the accounts received have been most distressing. So far from doing any thing for the suffering population, the Turkish Government have greatly added to the distress by demonetizing the currency. Having originally introduced a coin at a nominal value three times the real, it has lately de-

clared that it will receive and pay out this currency at half the nominal value. In March the Government demonetised its paper currency of which seventy millions of dollars were in circulation, so that twelve dollars in paper became worth only one in gold. One can easily conceive how such measures would aggravate the existing distress. Every thing in the country is sacrificed to the one consideration, how the Sultan can make an imposing show at the Capital.

—Some fresh light has been recently obtained on the subject of Galileo's trial, through the researches of a young German historian, Von Gebler. Among the secret archives of the Vatican he has found the original acts of Galileo's trial, and, being himself a Roman Catholic, has been permitted to use them in a work entitled "Galileo Galilei and the Roman Curia." It appears that as early as 1616 Galileo received a Papal mandate admonishing him to abandon the Copernican system, which had been already condemned by the Inquisition. Some years after, Galileo published his "Dialogues," in which, without professing to commit himself to either view, he sets forth the arguments used in support of the Ptolemaic and the Copernican systems, in such a way as to leave the reader under the impression that the last must be the true. In 1633 he was cited to appear before the Inquisition. He was threatened with torture, but escaped it by fully submitting to all that was required of him. He made this declaration: "I held and still hold as most true and indisputable the opinion of Ptolemy, that is, the stability of the earth and the motion of the sun." He naturally supposed that he had escaped all danger. At length the sentence appeared, condemning him to imprisonment for "having believed and held the heretical doctrine that the sun is the centre of the world, and does not move from east to west, and that the earth moves and is not the centre of the world, which is false and contrary to the Sacred scriptures. The remainder of his life was passed in prison, and when death released him he had been nine years a prisoner of the Inquisition. He was 69 years of age when put in prison. In 1757 the Congregation of the Index removed the prohibition resting on books that taught the Copernican theory, though it was not till 1835 that the works of Galileo and Copernicus were taken off the Index. We have taken these statements from the *Presbyterian Churchman*, and we take the following remarks from the same:

"How do Roman Catholic writers deal with the facts of this case? They know that the Pope cannot err in a matter of faith without forfeiting his claim to infallibility, and accordingly they make history for themselves. Two Popes, Urban and Alexander, did undoubtedly condemn the Copernican system as heretical, yet the Christian Brothers say in their Geography for schools, 'The Church never pronounced an opinion in the matter. The system of Copernicus was not declared heretical, nor was Galileo condemned or persecuted, or even arraigned on account of the astronomical opinions he propagated. He was once arraigned for his disobedience and obstinacy, but never for his science and religion.' p. 320. Cardinal Wiseman, in taking credit some 20 years ago for the services the Roman-Catholic Church had conferred upon science, pointed with pride to the discoveries of Galileo."

We are told in the Bible that whosoever loveth and maketh a lie shall be excluded from the New Jerusalem. It would not be easy to find any thing more absolutely opposed to the facts than the statements quoted in the above paragraph. Galileo was condemned for holding certain views concerning the system of the universe that were declared by 'the Holy Father and the Sacred Congregation of the Index' to be contrary to the Scriptures. The sanction of the Pope of Rome was never given more explicitly to any interpretation of Scripture than to that which condemns the Copernican system; yet the infallible head of the Church of Rome now acknowledges that that was a wrong interpretation. That Church does not more explicitly pronounce every Protestant a heretic than she pronounced Galileo one, though she now has to acknowledge that she was mistaken in that view!

—In is stated that the Presbytery of New York has taken up the old, Apostolic rite of "confirming the churches," as one of the means of establishing and edifying the churches and of drawing them into closer communion with each other. The plan adopted has been the appointment of committees of ministers and ruling elders who shall visit every congregation, bear to it the loving salutations of the Presbytery and the greetings of its sister churches, and seek by mutual prayer and counsels, to awaken the people to a fresh interest in their spiritual concerns.

—The case of the Rev. Mr. Peters, Bangalore, came up for final decision before the Judicial Commissioner on the 17th inst. He decided that the order prohibiting the open-air preaching was a legal order, but that the prohibition should have been restricted to the place near the well. He refused to remit the penalty and as Mr. Peters was not willing that friends should pay the fine for him, he had to go to jail to complete the term of imprisonment, which would expire on the 22nd, Tuesday last. It is evident that if the order of the magistrate had been drawn as the Judicial Commissioner decides it should have been, Mr. Peters would have felt under no obligation to violate it. He felt bound to resist an order forbidding the public proclamation of the Gospel, and the Judicial Commissioner has decided that such an order should not have been issued. A correspondent at Bangalore says:

"We are very well satisfied with the result, as it annuls the restriction, except in that particular place, to street-preaching; and by the manifest inconsistency, not to say injustice, of punishing a man for violating an order decided by the highest authority to be wrong in its application and extent, it will call attention to the subject, and, it is to be hoped, will lead Christians to agitate and ask for some legislative defining of the rights of street-preachers, giving greater security to those engaged in it, and rendering it impossible for magistrates who do not favour it to take advantage of laws passed for an entirely different purpose, to interfere with and put a stop to it."

—The *Theistic Quarterly Review* for May begins with an article on Divine Maternity. The writer says that "the two greatest religions of the world have deified the relation of motherhood in a most practical manner. The Christian Madonna and the Amba of the Hindoos are most profound and effective conceptions of the Divine Motherhood." The two greatest religions are Roman catholicism and Hinduism. Who is Amba? This is a name for Durga the wife of Shiva and the Goddess of destruction. Durga is Kali. Some of our readers may have seen the image of Kali, horribly repulsive.

—The Rev. E. M. Wherry, of the Am. Pres. Mission, Lodiana, has announced his intention to publish a Comprehensive Commentary on the Koran. He considers it desirable for missionaries who are to take part in the Moslem controversy, to have a good acquaintance with the text of the Koran as explained by the best scholars among Mahomedans and Europeans, and he proposes to facilitate the acquisition of this by the work now to be submitted to the public. It will contain Sale's Preliminary Discourse, with additional notes. The Prospectus contains a specimen of the work, and judging from this, the work must prove a very valuable one. The first volume will contain about 400 pp, and will be supplied to subscribers at Rs. 5. It is to be published by Trubner, London.

—The extraordinary amount of interest taken in the case of Professor Robertson Smith by the people of Scotland, may be regarded as a proof of the deep interest that is taken in the Scriptures. Mr. Smith does not deny the inspiration or authority of the book of Deuteronomy, but he believes that portions of it were written not by Moses but by a later writer. The report of the debate on his case extends to something like fifty closely printed columns, to about forty yards, in the *Daily Review*. The Free Church Assembly have finally decided that there was no sufficient ground for supporting a process for heresy. But they found Prof. Smith blameworthy for the unguarded and incomplete statements of his articles.

—Dr. Thomas Smith, formerly Free Ch. Missionary in Calcutta, has been appointed by the Assembly, Professor of Evangelistic Theology.

—There is to be in New York, in September next, a Pan-Presbyterian ecumenical gathering. The Rev. Narayan Sheshadri, who is well remembered in America, having attended the meeting of the Evangelical Alliance there some years ago, has been invited to attend the convocation in September, and expects to leave here in a few days for the purpose, proceeding by way of China and Japan. We trust the Lord may use him much by the way. He hopes to be back in about eight months.

—The House of Commons have refused to admit Mr. Bradlaugh upon his affirmation. Mr. Bradlaugh may be said to have disqualified himself for a seat in the House when he declared that he could not take the required oath, in the ordinary sense. The electors of Northampton should have thought of this before they sent him to represent them in the National Council.

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A CONVERT TO ROME.

"Pages from the Autobiography of a Convert to Rome. By W. N." The little book that bears this title has lately appeared and has attracted some attention. The author is the Rev. Willis Nevins, some time ago a clergyman of the Church of England. They who wish to know why a certain number of the Anglican clergy have gone over

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to Rome, may find an explanation in this little book. In the preface the author says: "It is well that the thoughts and works which have determined a very protestant mind to cling finally to Catholicism, should be put on record." From the account which he gives of himself it is evident that his mind was never "a very Protestant mind" and has never in fact had any sympathy with genuine Protestantism. He says, p. 26,: "I am not conscious while I was an Anglican clergyman of having ever said a single word against Rome, and curiously enough some persons since then become Catholics have said my remarks helped them on their way from the city of Chaos to that of Order." Surely this statement is hardly compatible with the claim to have had "a very Protestant mind." He tells us that his father, originally a Quaker, then baptized by Baptist Noel, was for 35 years a rector of the church of England, and belongs to what is called the Ritualistic school. At the request of the High Church Bishop Forbes of Brechin he took charge of the church at Stonehaven. At this place young Mr. Nevins had for his tutor a Free Church minister, the late Rev. Dr. Tulloch. He became a member of the A. P. U. C., and says:

"While I imbibed high Churchism on Sunday, I drank in with even greater satisfaction during the six secular days the Broad Church philosophy of the worthy Dr. Tulloch. Had it not been for him I might at this moment be lingering in the miserable shilly-shallying position of an *English Ritualist*, with my head in the Roman element and my feet in the black mud of Protestant Erastianism."

We do not know how far the teaching of Dr. Tulloch is justly characterized in these words; but the passage is instructive, for it shows that the teaching of the broad school, inasmuch as it tends to weaken the reverence for Scripture, ultimately favours the transit of certain parties to Rome. W. N. became a Roman-Catholic and entered one of the seminaries some time before the last general Council assembled at Rome. He was preparing to receive priest's orders when the proclamation of the Pope's infallibility upset him and drove him back to the Church of England. He speaks gratefully of the kindness of Bishop Wilberforce who gave him a berth in his diocese. It was not very long however before he was enabled "to swallow" the dogma of infallibility, to use his own expression, and again seceded to Rome. So that in the course of a few years this gentleman has occupied four positions: an Anglican, a Romanist, a convert from Romanism to Anglicanism, and finally, or rather fourthly, a re-convert to Rome. O e other conversion would land him where he has not yet been, and we heartily wish he may experience it; we mean the conversion thus spoken of: "Except ye be converted and become as a little child, ye shall in no wise enter into the kingdom of heaven." W. N. does not refer us to any period of his life when he became convicted of his sinfulness and of his need of a divine Saviour, and when by faith he laid hold upon Christ as made of God unto him wisdom and righteousness and sanctification and redemption. He was doubtless taught that he had been regenerated in baptism. This frightful error effectually hindered him from understanding what the kingdom of God really is, and tended to make both the word of God and the Spirit of God appear to be of little consequence. Our readers might like to know what arguments brought him to embrace infallibility and all the other dogmas of the Church of Rome. What convinced him was a book written by Count de Maistre, entitled *Le Pape*. Here is an extract from this book:

"Theological truths are no other than general truths manifested and divinized within the sphere of religion, in such manner that it is impossible to attack one without attacking a law of the world. Infallibility in the spiritual order of things, and *sovereimty* in the temporal order are two words perfectly synonimous. The one and the other denote that high power which rules over all other powers—from whom all derive their authority—which governs and is not governed—which judges and is not judged. When we say that the Church is infallible, we do not ask for her, it is quite essential to be observed, any particular privilege; we only require that she possesses the right common to all possible sovereignties, by which all necessarily act as if infallible. For every Government is absolute; and from the moment it can be resisted under pretext of error or of injustice it no longer exists."

W. N. then goes on to show that sovereigenty must not be confounded with royalty; sovereignty attaches itself to the governing body in a republic even. He seems to think this argument quite triumphant. But why this analogy should tell more in favour of the Pope of Rome, than in favour of the grand Lama, or Brigham Young, we fail to see. The sovereignty of a state has only reference to the people of that state, not to all the rest of the world. The sovereignty of England recognizes that of France, that of Spain and that of America, and cherishes international ties of amity with them. But the sovereignty of the Church of Rome is one for all the world. If Napoleon Bonaparte had succeeded in subduing all the world and in establishing a universal empire, there would have been in this something analogous to what Rome claims. How any sensible man could make use of such a flimsy bridge as that to effect a transit from England to Rome is very strange. In all the book we do not find any reference to any scriptural argument. Nowhere is there any intimation that at any time of his life he found out with Paul and Timothy that the Holy Scriptures are able to make us wise unto salvation.

We may as well notice one other thing in the book before we leave it. "If I hold, say, eight doctrines and become a Roman Catholic, I add a few additional items of belief but I do not require to give up my pre-existing faith. For a well-instructed Ritualist at the present day who wishes to become a Roman-Catholic, all that is necessary is that he should add to his belief the knowledge that the Church of Rome is the Church of Christ, and the Pope its monarch and infallible head." This is true only when the teaching of Rome with regard to the original eight doctrines has been received; not when those doctrines are held in their plain Protestant sense. Many persons who have given little reflection to the subject have this idea that to go over to Rome it is simply necessary to add certain doctrines to those already entertained. But this is a great error. All doctrines of Scripture are affected by the teachings of the Church of Rome. If a man believes the teachings of Paul in 2 Timothy iii. 16, That "all Scripture is given by inspiration of God,—that the man of God may be perfect, thoroughly furnished to every good work," he cannot receive what Rome teaches regarding tradition and the authority of the Pope to decree new articles of faith absolutely necessary to salvation.

OBEDIENCE AND PRAYER.

"*And whatsoever we ask, we receive, because we keep his commandments, and do those things that are pleasing in his sight; and this is his commandment that we should believe on his Son Jesus Christ, and love one another as he gave us commandment.* 1 John iv: 22, 23.

Here we have an interesting statement, true of Christians in the Apostle John's time—and which should be none the *less* true of us to day: "Whatsoever we ask we receive of *him* because we keep his commandments and do those things that are pleasing in his sight."

I do not think the idea is that this compliance with our requests is intended as a reward for keeping God's commandments but rather is consequent on the relation that must exist between God and those who keep his commandments and do those things that are pleasing in his sight. Such have spiritual communion with God; they have come into harmony with his will; the Holy Spirit has found entrance into their hearts revealing Christ as a saviour from sin; as one to renew the heart and life; as *one to* abide with them revealing to them the things of God and conforming them continually to the image of Christ.

What are the commandments referred to? They are belief in his Son Jesus Christ and love one for another; this first is the foundation of this new relation; God has appointed his Son Jesus a sacrifice for our sins; He suffered in our stead; He died once for all; by his death on the cross, He finished an atonement which has efficacy in it to avail for every poor sinner who will believe on *Him*.

So it is nothing we can do, nothing we ever have done that will save us; it is simply Christ's death that will rescue us; He suffered that we might not suffer; He died that we need never die; but his death avails for us only when we believe on Him. As sinners we perish; Jesus came to seek and save the lost; He *who* was rich for our sakes became poor that we through his poverty might become rich. Our salvation seems to hinge upon the fact of our believing upon Jesus Christ. He that believeth and is baptized shall be saved, and he that believeth not, shall be damned; He that believeth on the Son hath everlasting life—and he that believeth not the Son shall not see life but the wrath of God abideth on him. Believe on the Lord Jeses Christ and thou shalt be saved; and as many as received him to them gave he power to become the sons of God—even to them that believe on his name. And these are said to be born of God. So compliance with this command makes the blood avail for the washing away of sins; belief in Christ brings forgiveness of sins; a new heart; a renewed nature; a changed life; fellowship and communion with God; we then become children; God our Father, we his children; his heirs; Christ our brother.

It also gives us love one for another; if we love God we will love his children; and if Christ's Spirit has full possession of our hearts then will we be able to love our enemies, bless them that curse us, do good to them that hate us and pray for them that despitefully use and persecute us. In such case we would indeed be the children of our Father in heaven who makes his Sun to rise on the evil and the good and sends rain on the just and on the unjust.

This belief in the Son of God not only includes an acceptance of Christ for salvation but a belief that he will do all he says he will; a confidence *in him* which results from our new relation; God is our Father; we his children; our love is mutual; but we children

are short sighted and do not always know what is best for us; but our Father knows all about us and our needs. And Jesus is our advocate; He intercedes for us and we have the promise, "And whatsoever we ask we receive." I wish you to observe that this implies complete sympathy with Christ; perfect harmony between ours and the divine will; our desires subordinated to God's wishes in reference to all our affairs.

But do Christians receive the things for which they ask? Not always; sometimes they are not in the Spirit—their plans are subordinated to those of God—they have not committed all to Him and hence are not prepared to accept fully his will. I think however it is our privilege to so present our petitions that we shall know that—if in accordance with God's plans—our requests will be granted.

But if we belong to that number who keep his commandments and do those things that are pleasing in his sight, we may consult Him about every thing that concerns us in life with the assurance that we have the things we ask for.

We should take our plans to him. We sometimes settle on these without asking Him any thing about them, and then expect his help as if we had his permission in the matter; in fact we are apt to fancy that God will surely approve of any plan that takes a prominent place in our hearts—not thinking it worth while to find out his will in the matter; we do not treat our human friends thus: if we desire help in any important undertaking we consult them in reference to the plans that we may insure hearty cooperation in carrying them out; God must be hurt when we treat Him worse than we do our friends—and if we do not consult Him about our plans, is it any wonder that He sometimes leaves us to our failures?

But we should ask God honestly about every matter that comes up for decision; and let us remember that our wishes may not run parallel with his plans; and when we consult Him we should be ready to cheerfully let him have his own way; with this spirit we may bring all our plans and spread them out before him—and we may rest assured that as far as our plans are his, they will have his blessing. There may be many things of which we may not be able to judge what will be best for ourselves and most to the glory of God; but in such cases we may trust God to open our way or to hedge it up; if we could get so near the Saviour that we would prefer his will to our own fondest desires, then the bitterness of disappointment would for the most part disappear.

"And whatsoever we ask we receive of him." If this meant that our will was a law to God—and we only had to indicate our desire and in every case it would be granted—,then it would seem as if God had vacated his throne and given every thing into the hand of his creatures; this cannot be. "And whatsoever we ask we receive of him," is true only of such as pray in the Spirit. And in such case we will not be led to ask unconditionally for any thing if contrary to God's will. We have several instances of such prayer in the Scriptures; Jesus prayed that the bitter cup of death might pass from him—but preferred the will of his Father to his own—; the Apostle Paul was troubled with a thorn in the flesh—he asked three times for its removal—but evidently in the spirit of his master "Thy will, not mine be done" and the reply was that the thorn should remain in the flesh but there should be additional grace to make it quite endurable.

This same John says "And this is the confidence that we have in him that if we ask any thing according to his will he heareth us. And if we know that he hear us whatsoever we ask—we know that we have the petitions that we desired of him." Observe the confidence John and his fellow Christians had; there was something very real in their belief in God to result in such a confidence; such an assurance should spring up in every heart regenerated and made anew by the Holy Spirit—it is the birth right of children—to trust and confide in a loving Father who has never once deceived them. "Let us come boldly to a throne of grace that we may obtain mercy and find grace to help in every time of need."

We need have no plans nor work nor recreation that we may not bring to God; we may come to him with all our hopes and fears; he will listen to our tale; and if we have any requests let us make them freely, make them submissively—knowing that if according to his will they will be granted. My readers, where is there place for sadness or disappointments? has not this mercy seat been free and accessible all the time? and if your prayers seem to have gone unheeded till this hour—say it not—a loving Father heard your cry. He noted down your request. He felt for you when you wept. Still, for your good it may be, he has thus far withheld that which you desired,—you know not the reason now—but one who loves you more than you can ever love has done it,—leave it with Him.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower,
Blind unbelief is sure to err,
And scan his work in vain,
God is his own interpreter,
And he will make it plain."

So let us continue to trust him—in him we have all needed blessings. This assurance that God listens to our prayers should be an antidote to all care. We should never have anxiety or sadness again; for we may leave every desire at the throne with the full assurance that if best it will be granted; is not this enough? what more could we ask? Let us learn to honor God by leaving our cares with him—if we are determined to carry them ourselves they will give us a deal of trouble. Let us take Christ for every thing—let us hide behind him.

"Oh to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet."

PEACHY T. WILSON.

VISIONS OF GOD.* II.

WE have said that the visions granted to the prophets of the former dispensation had generally a two-fold purpose, one immediate, the other more distant, one to take effect upon the seer and his contemporaries, the other to indicate to coming generations the ultimate destinies of the church. Before we proceed with our examination of this vision, let us enquire what there was in the circumstances or character of Ezekiel that made it desirable that he should have such visions. We are scarcely through with the description of the vision which he saw by the river Chebar when we have the following command given by the Lord to his servant: "Son of man, I send thee to a rebellious nation; they and their fathers have transgressed against me even unto this very day. For they are impudent children and stout-hearted. Be not afraid of them or of their words though briers and thorns be with thee, and thou dwell among scorpions. Son of man, hear what I say unto thee; be not thou like that rebellious house." Thereupon the Lord gives him a roll to eat, all written over with lamentations and mourning and woe. He was to eat this roll and then speak to them. From all this it appears that the deported Israelites had not learned the lessons which this judgment was intended to teach them. There was in their minds a feeling of deep resentment because God had made them over into the hands of idolaters. They had not yet come to understand that their sins against God were more aggravated than those of the surrounding heathen, just because of the superior advantages bestowed upon them. Ezekiel was called upon to be an interpreter of God's ways to them; to explain to them how their fathers had been guilty of high treason against heaven by their base conformity to the surrounding nations and by their want of confidence in him after all that he had done to inspire them with filial trust. Sinners are stupid and incorrigible as regards the understanding of God's ways, and an interpreter of his ways is always necessary and is always provided. But this is a most thankless office. Nothing in the world is more unwelcome to men than the efforts of those who seek to convince them of sin and to strip them of the idea that they are suffering unjustly. Ezekiel knew this well; he was perfectly conscious that the functions that God was assigning to him would bring upon him the anger and hostility of those whom he was to address. He seems to have been a man of a conciliatory disposition; disliking to offend; sympathetic, consolatory. These are most important qualifications for the work of an interpreter, if only they are governed and directed by a paramount sympathy with God and with his cause. Ezekiel did not feel in himself any aptness at all for the functions assigned him; such a role was altogether contrary to his natural mood. The reluctance was so great that there was some danger lest, like Jonah, he should prove recalcitrant and become himself rebellious like the Jews. He was of a meditative, gentle spirit; and he sought to comfort himself in that day of rebuke, by waiting much upon God in prayer, expressly asking that God would give him some glimpses of his great glory. With mingled awe and rapture he beheld the marvellous exhibition made in the vision of the kingdom of God; and wonders how One who has the command of all resources and whose ministers and agencies for subduing all things unto himself, fill the heavens and the earth and all the space between, should have occasion for the services of such a one as himself. But immediately upon the vision, comes the command; and it is made evident that the vision was for the purpose of fortifying the heart of Ezekiel for the work given him to do, by showing him that they who were with him were more than they who were against him. But strange to say, the vision does not appear to have the effect of strengthening the prophet for the particular task appointed him. Like Paul in Corinth he is among his people in weakness and in fear and in much trembling. There are even now among the servants of God some who allow their love of peace to betray them into forgetfulness of what God really requires of them. They try to feed their flocks upon the promises, when what they are called to is to take up their parable against them and denounce them for their disloyalty to the Most High. Show my people their sins, and overwhelm them with a

* We observe in the *Christian* of June 3, just received, the first of a series of articles on these same visions of God.

sense of my displeasure because of rank disobedience, is the commission of the Master. But they are more careful to keep the people on good terms with themselves, than to bring them to an understanding with God. God said to Ezekiel, the House of Israel will not hearken unto thee. Now there is nothing in the world that goes so much against the grain as to preach that which we know will be rejected. This is the severest trial of all; and it is that which our Lord had to undergo throughout his ministry. But the Lord says to Ezekiel, Behold I have made thy face strong against their faces; as an adamant harder than flint have I made thy forehead; fear them not, neither be thou dismayed at their looks When God tells his servant that he has made his forehead harder than adamant, he simply means that his grace will be with him in the trying hour and he will be astonished at the boldness with which he will suddenly find himself invested. He must go forward in faith, without any consciousness of ability, but relying on the Lord to strengthen him at the needed moment. It seems to have been very hard for the prophet to learn this lesson, just as it is for so many of us. Something more than these wonderful visions and wonderful assurances is needed. The prophet is actually taken up into that marvellous celestial machinery described in the first chapter, and the whole of it is made to to appear connected with his own agency, and under his leadership. "The spirit took me up, and I heard behind me a great voice of a great rushing saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures and the noise of the wheels over against them."

Yet, notwithstanding all this, the prophet has no heart for the work assigned him. He remained seven days sitting among the captives, astonished and mute. Then comes that most solemn word in ch. iii. 17-21, making the servant of God responsible for all that comes upon men through his neglect to declare the mind of God. He is then again separated from the captives that he may behold the glory of the Lord as he had seen it at the river Chebar. Then we are told the spirit *entered into him*. This is doubtless the Spirit of God.

REMINISCENCES. LXXIV.

EXTRACTS from the journal kept in 1844:

January 30. The reaction has come, and I feel now every hour more keenly that I am alone, the tenant of a vast desolate solitude. In vain does transcendental and illuminated Reason endeavour—like the braver and loftier of two sisters treading a sacrificial path—by chidings or solicitations to embolden the childlike and weak Nature within me; in vain are all the indications of the blessedness beyond the altar: My recollection of the joys and beautiful imaginings of the past triumphs over the spiritual dim perceptions of the celestial blessedness. Nature triumphs in me; cries mutinously against the doom; the dispensation seems exquisite and unjustifiable cruelty. The mystery is so absolute; our speculations so guideless and fallible; though we know that something is true, we know not what that something is. And withal, the soul's wish is single and explicit; it demands a particular happiness, one and no other, and shrinks from all that is diverse, however magnificent and divine; and therefore it sickens and droops and will not be comforted.

Sunday Feb. 4th. I have this day received a gift bequeathed by her to me, a Holy Bible, with words of benediction on the clasp, with an injunction from her to read it daily and also to attend the house of God. Holy it is, holy it shall ever be to me, if for no other reason than that this book has been to her so abundant with beautiful influences, pacifying her with her most cruel destiny and imparting to her so distinct a perception of the future bliss, or if for no other reason than that she hoped the legacy would be a bond between us linking our souls and a gracious means of effecting our union in the world to come. It will be to me a phylactery of incomparable virtue. I shall commune with it as with an angel despatched from the sphere of her present abode with kindly messages.

Feb. 16. Have read Berkeley's Theory of Vision, Principles of Human knowledge, and the three amplificatory dialogues. These works have been to an intellectual Gospel, and given all my vacillating opinions a steadying key-stone. Through Fichte I was acquainted with this doctrine before; and before I began to read Berkeley, had embraced heart and mind the great creed. The arguments by which I reached conviction were supplied by my own searching thoughts, and I read Berkeley to see what arguments he relied upon. They are quite different; better fitted to popularize the doctrine. A doctrine carries most powerful conviction to that mind whose pre-existing convictions are least offended by it. I find on looking back, that as long ago as Nov. 9, I was fairly on the way towards that goal which I have lately reached. I knew that if this world existed only in the thought of God it would exist in as much reality as men now impute to it. Had I but clung a little to that thought I would have arrived where Fichte and Berkeley have brought me, without their aid. I am displeased with Berkeley for having omitted to deduce one important fact from his discoveries, this, namely, that there can be no possible truth in the doctrine of Predestination. Nay, he seems to admit this doctrine in full force. He says in the 3d dialogue: "All objects are eternally known by God, or, which is the same thing, have an eternal existence in his mind; but when things before imperceptible to creatures are, by a decree of God, perceptible to them, then they are said to begin a relative existence with respect to created minds." And again: "Things, with regard to us, may properly be said to begin their existence or be created, when God decreed that they should become perceptible to intelligent creatures, in that order and manner which he then established and which we now call the laws of nature." Now a child, it seems to me, might confute this. God had foreknowledge of this world, just as it is, in all its relations, of every day, minute, second of its career, of every atom and every modification of every atom; in a word must have looked upon this very world, just as it is; for if the foreknowledge and the knowledge differed in the least particular, it could not have been this world of which he had foreknowledge, but some other; consequently the archetypal thought in his mind, must have been peopled by percipient beings just as now. Wherein let me ask, would that foreseen world have been distinguishable from this repetition of it, save in the succession? For each percipient being in it must have been identical with a corresponding percipient being in this. For instance he who reads these words must have been represented in that preconceived world by a percipient being exactly similar and in exactly similar circumstances, having the same belief in the reality of the things about him, having the same conscience, the same merits and demerits and what is more, the same well founded hope of immortality. Now I aver that one of these two worlds was absolutely unnecessary and consequently impossible. It surprises me much that Berkeley—maintaining as he does that this world has no existence save in perception, that is, has no existence but such a one as the Predestinarian assigns to its archetype in the thought of God,—should yet have consented to that doctrine.

Were it the practice of God to look visibly forth from the rising and the setting sun, and cry out in words audible and intelligible to every man 'I am,' were this an ancient, constant, eternal practice with him, I say that in process of time the merest observation of a philosopher touching a blade of grass would give to men a more confirmatory demonstration of the existence of God than that morning and evening proclamation.

With reference to the copy of the Bible bequeathed to him and held in such high estimation by him, it must be kept in mind by the reader, that Homunculus valued it simply because it had been the means of consolation to the departed one. For her sake he read it during the two months that followed and found much in it to interest him. It appeared to him very wonderful that one who had lived so many centuries ago and died upon the cross, should have done for her what he would have thought it the greatest privilege of life to do in any degree. Yet as he read from day to day, the idea never crossed his mind that it was a revelation from God, or that the miraculous works mentioned therein had ever been really performed. He was perfectly sure in his own mind that the religion had no basis whatever except in the felt needs of a certain portion of mankind for such a religion. He has convinced himself in some transcendental way that there was a happy future for mortals; but with regard to the claims of the Bible to be a revelation of God to man, he was just as much a sceptic as he ever had been. One point however had been secured; he was not repugnant to religion, but had actually come to find a pleasure in religious exercises. Yet he had never yet bowed the knee in prayer to God, and could not believe that he would ever enter into communion with the Father of spirits.

INTERNATIONAL BIBLE STUDY.

July 4th, 1880. *Matthew VIII.* 18-34.

[THE lesson for to-morrow upon which we commented in our last issue, is, it appears, not the same in all the churches. The lesson for the last Sunday of each quarter was left undecided by the international Committee, it being understood that the school itself, or the governing body of each denomination, should select the lesson for that day. *Ed. B. G.*]

"To depart unto the other side," 18. When the crowd was too great in one place to be easily addressed or accommodated, Christ was accustomed to remove to some other locality.

"Whithersoever thou goest." 19. People must prove themselves before they bind themselves to a course that may involve self-denial. Captivated by so much that was marvellous in Christ some were ready to declare their willingness to follow him. Then, when it appeared that Christ would not exert his mighty power to make things comfortable for himself and his disciples, their feelings would suffer a change. To witness miracles of healing is all very well if, when night comes, you have a comfortable place of shelter and of refreshment.

"Suffer me first to go and bury my father." 21. Here was one who was sincerely desirous of following Christ and willing to put up with whatever hardships might be

involved, but he had an old father, likely soon to die, and he thought that filial duty required him to spend the few intervening days with him. But the Master dispensed him from this obligation which others could perform as well as himself, pointing out that the duty of following him is paramount to all other duties. There are thousands of people at the present day who are putting forward their duties as an excuse for not following Christ. They say, If we became Christians there are those who would suffer grievously in consequence; a sacred obligation forbids our now confessing Christ. But Christ will not for a moment allow that there can be any obligation militating against that of following him. Certainly the obligation to preserve one's life has to give way to the obligation to follow him. The thing is this: Christ is omnipotent; in following him we follow one who has universal sway. He can look after all those interests that will be affected by your confession of him, and the evil that he does not avert he assumes the responsibility of. Until you get into harmony with God you are not in a position to do good to your fellow-men. Give yourself to Christ that your sins may be taken out of the way and the grace of God may come to you and to your friends. The kindness that has reference only to the temporal wants of our friends, has not a little treason in it; we are spreading roses for them in a path that leads away from God and from true blessedness. Though they should hate us for it, and though it should seem to every body that we are hating them, by quitting them for Christ, it is nevertheless true that we cannot do them any real good till we have gone over to the side of God and made the promises ours. "Let the dead bury their dead." Those who have not life in God can perform those offices as well as you.

"There arose a great tempest." Perhaps at starting some of the company had said, we are sure to have a good passage, for the Master is on board; all shall be serene for him. But what our Lord had said to the scribe was to be exemplified. The Son of man has no exemption from the ills of life.

"He was asleep." Yes, and soundly asleep. It was a wonder that the commotion did not awake him. God giveth his beloved sleep, when others would find it difficult to sleep.

"Why are ye fearful, O ye of little faith?" They are taught that it is their privilege not to fear, even in the midst of storms and elemental ruin, if they have the consciousness that Christ is with them, for he is mightier than all possibilities. It was Christ who had given a command to cross the lake at that time; if it had been their own unguided act, it could not have been expected that they would abide in fearless faith. "He rebuked the winds and the sea." He might have let the storm rage on, having given assurance that all would be well; but he was pleased to show his superiority to the laws of nature (as men call them) in a way that should be assuring to his people in all ages. If Christ was divine, then the storm came at his bidding; it departs at his bidding; does this show fickleness on the part of God, as some say? nay verily, any more than when a father, to please his infant child, reins in the horses he is driving. The father is not merely a mighty man, driving horses, but he is a loving father glad to show the interest he takes in his little one. So all the functions of nature are subordinate to the necessity of manifesting the love that God has to those who trust in him.

"Two possessed with devils." 28. Mark only speaks of one. One was more conspicuous than the other, and had become notorious in all the country by his ferocity; the other was a sort of hanger-on. Mark, wishing to speak more at length of the principal one, mentions him alone. This was a case in which the great enemy of God and man had been permitted to put forth his utmost power to make a complete moral and intellectual wreck of one who had been created with a possibility of wearing God's image. The recovery of this ruined nature for God and man was such a demonstration of the power and condescension of the Messiah as might inspire the worst of men with hope in Christ. The destruction of the swine served to place before the eyes of the spectators the nature and power of the evil spirits who had been cast out. To prove Job, God permitted Satan to destroy the flocks of Job. The Gergasenes who sustained loss by the destruction of the swine, if they had come to him who appeared among them clothed in divine power, would quickly have found something a hundred-fold compensatory of their loss. But the people of that country loved their swine more than their fellow-creatures; instead of welcoming one who evinced his ability and willingness to heal their blind and dumb and sick and tormented, they solicited him to leave their shores, which he did; leaving the saved man behind him to testify concerning the grace of the Messiah, he took his departure.

NOTICES.

Received from Baroda for the House of Hope: Mrs. P. S. M. Rs. 10; Mrs. H. A. 5; Mrs. G. B. R. 5; Mrs. J. D. 2-9-0; Mrs. C. L. 1; Mrs. A. L. 2; Mrs. F. N. 2; Mrs. J. R. 1; Mrs. J. H. 1; Mr. T. 5.

The monthly meeting of the Young Women's Chr. Association for the prayer Union members, will take place on Monday next at a quarter to six, at Mrs. Oldham's. There will be no meeting for the members in July and August.

Bombay Baptist Church. Pastor, H. G. Blackie. Services are held at the Baptist Chapel, Bellasis Road, Byculla, on Sundays at 11 A. M., and 6 P. M., and on Wednesdays at 8 P. M.

The Rev. C. W. Park will (D. V.) preach on Sunday evening, the 29th instant, at 6 o'clock.

Appointments for to-morrow: Grant Road M. E. Church, 8-30 a. m. & 6 p. m. I F. Row. ——Dean Lane, Fort; 11 a. m. G. Bowen; 6 p. m. O. Shreves.——Mazagon: 11 a. m. R. Sharman; 6 p. m. W. B. Wright.

The Monthly Missionary Prayer meeting will be held at the Ambrolie Mission Church on Wednesday June 30, at 5, p. m.

Y. M. C. A. Monthly prayer-meeting, Friday next, 8½ p. m.

Epitome of News.

Saturday, June 19.

—The new Maharajah of Travancore was installed at Travandrum yesterday.

—Mr. Bernard has been appointed chief Commissioner of British Burma.

—*Times of India*; Bangalore, 18: The Judicial Commissioner yesterday reviewed the magistrate's order prohibiting the Rev. Mr. Peters from preaching in the streets. The conviction and sentence of the lower court were upheld, but the order was modified by confining the prohibition to the thoroughfares opposite the market. Mr. Peters has returned to jail.

—The Khokand pilgrims who recently arrived at Cabul are the bearers of letters to the ex-Khan of Khokand, now a refugee in India, from the Chinese authorities, asking him to return and head the revolt against the Russians who deposed him.

—Hony. Captain D. Vint, Ordnance, died yesterday.

—It is said that the Queen rises every morning at seven both in winter and summer while the occupations of each hour of the day are arranged with a due appreciation of the value of time: hence she is able to undertake the heavy task of conscientiously reading over all papers and documents submitted for her signature, which she never appends without a careful perusal of each, besides which she personally enters into a wide correspondence, and, in addition to the hours devoted to official duties and to the hours given to walking, driving, paying and receiving visits, a portion of each day is set apart for reading of a varied character.

Monday, June 21.

—Dr. McDonald's name has been added to the teaching staff of the Grant Medical College, as Professor of Practical Histology and Physiology.

—Mention is made in to-day's paper of four men who were injured by falling into ships' holds, on Saturday last.

—*Bombay Gazette*: The *Pall Mall Gazette* speaks of the Delhi Assemblage with merited contempt as "the apotheosis of Tinsel." No one attempts to defend it now. Mr. Prinsep's book and Mr. Prinsep's unfortunate panorama have added all that was wanting to render the pageant permanently ridiculous. The more one thinks of it the more ill-conceived and preposterous does the entire series of ceremonies appear. The darkened tent; the enthroned day-dreamer; the frightened politicals; the bewildered chiefs; the slip-shod heraldry; the tawdry banners; the set phrases of imperial admonition; the little book; our own sweet face in miniature on a nursery sword, pretty with velvet and glass; the trumpery medals; the silly Persian titles and the final extravagances in the circus pavilion. These things cannot be spoken of now without scornful laughter.

—Same; Muscat: "One of the ladies in the palace was found to be unfaithful to her lord and master, the Sultan, who sat in judgment on her and condemned her to death. It is not the severity of the sentence, but the manner of its execution which caused such consternation in Muscat. The lady, an unfortunate slave, was sown up in a mat bag, which was weighted at both ends, taken to the mouth of the harbour and cast into the sea."

Tuesday, June 22.

—*Bombay Gazette*; Wadhwan: Only the other day a strapping young fellow of about eight and twenty—an engine driver in the employ of the B. B. and C. I. Railway Company—immediately on the arrival of his train at Wadhwan, expired at the station from heat apoplexy, and has, I hear, left a widow and young children to bemoan his loss. The writer thinks the Railway Company responsible for the sad event, in not expediting the speed of the train. The Railway authorities deny the allegation.

—To-day's papers: News has been received from various sources confirming the report that a general rising has taken place in Central Asia. The Chinese have operated upon two directions, Kuldja and Kashgar and upon the Issuk kul country. They have taken posses-

sion of Fort Naren, and have large bodies of men in that direction. The Russians have been compelled to denude Tashkend and Samarkand, Turkestan, of all available troops.

It is now established beyond doubt that Abdul Rahman crossed the Oxus with the ready connivance of the Russians, and now the latter are busy with unexpected complications of their own, the Sirdar is showing greater willingness to come into Sherpur.

—The *Choya Shimbun*, a Chinese paper, says that "the Chinese Government has prohibited opium-smoking throughout the whole of the Empire, and after two months, if any one violate the law on the subject, he will be very severely punished." Special proclamations against opium-smoking and gambling have been issued at Shanghai.

—At Rome on May 26, *La Capitale* published a letter from General Garibaldi to his constituents in Rome, in which he admitted that the House of Savoy had powerfully aided in the regeneration of Italy, but accused it of having afterwards ruined the country and brought it into a condition of misery. The General recommended that the army should be dissolved, and declared that "nothing must be given to the priests." In conclusion, Garibaldi urged the people of Rome to hiss all the prominent men of the Right as they left the Chamber of Deputies. The paper containing the letter was seized by the police.

—An interesting discovery has been made at Edge Lane quarry, Oldham. The quarrymen, in the course of their excavations, have come upon what has been described as a fossil forest. The trees number about twelve, and some of them are two feet in diameter. They are in good preservation. The roots can be seen interlacing the rock, and the fronds of the ferns are to be found imprinted on every piece of stone. The discovery has excited much interest in geological circles round Manchester, and the "forest" has been visited by a large number of persons. The trees belong to the middle coal-measure period, although it has been regarded as somewhat remarkable that no coal has been discovered near them. The coal is found about 250 yards beneath. Professor Boyd Dawkins, of Owens College, has visited the quarry, and declares there is not such a sight in Europe.

—The affairs of Monsignor Capel, the well known Roman Catholic priest, have been adjudicated upon in the London Bankruptcy Court.

—*Overland Mail*, June 4: Amongst the deaths recorded this weak are:—Lieut G. H. S. Rowan, C.B.; Commander J. Bruce; Dr. A. S. Taylor; Mr. G. Honey; and Mr. J. R. Planché.

A great council of the Ulemas, a telegram says, was held on May 26 at the Palace, at which two important questions were submitted —one, whether Veli Mehemet should be executed; the other, whether European intervention in the administration of Turkish affairs should be accepted. Both were decided in the negative. The Sheik-ul-Islam refused to sign the fetva or order for the execution of Veli Mehemet. The Grand Vizier and other Ministers are preparing to resist the European demands, and for this purpose are carefully cultivating the fanatical party. The great mass of the Turks, however, and even the Turkish officials, express themselves openly as delighted with the idea of a European intervention.

—*Lucknow Witness*; B. on Bazaar-preaching: The Missionary in India, has a wider, more accessible field than even St. Paul had: among those who listen to his preaching are some who have never heard of Christ, others who are partially convinced of the truth of Christianity, and still others who are almost persuaded to become Christians. To interest and influence these various classes, to be the means of helping them to Christ—what greater work than this could one desire?

Granted that the work is difficult and trying, that sometimes the pearls of Gospel truth fall before swine and are trampled under foot; are we therefore excused? Certainly not. Difficulties in the plain path of duty should be not obstacles but incentives to greater effort. There may be interruptions, rudeness, insult, clapping of hands, and hisses, but the grace which Christ supplies and the thought that our effort is put forth *for Him* will deprive those things of their sting and give us a blessing. Who that has preached often in the bazar has not felt the conscious presence of the Holy Ghost in his own heart and in those of his hearers? How frequently is the preaching place, whether under the neem tree, by the side of a temple or at the end of a bridge, transformed into Bethel!

—Same:—The last mail brings us, by post cards from Rev. J. M. Thoburn and Rev. E. Cunningham, the latest news from the General Conference of the M. E. Church now in session at Cincinnati, and composed of about 400 ministerial and lay delegates, including some from India, China, Europe, and Africa.

Four new Bishops have been elected, one from the pastorate, and three from educational institutions. Dr. H. W. Warren, received 260 votes, Dr. C. D. Foss 254, Dr. J. F. Hurst 253, Dr. E. O. Haven 250. Two Cor. Secs. of the Missionary Society were elected, D. J. M. Reid by 261 votes, and Dr. C. H. Fowler by 220.

Wednesday, June 23.

—Abdul Rahman or Abdur Rahman? asks a contemporary. If A. R. himself were asked he would say whichever you like. There are many in this country who cannot understand why people should be particular to spell their names always in one way.

—Press Commissioner: Cabul, 21st:—General Gough heliographs that Colonel Norman left three companies at Arghandeh and took three on to Safed Khak. Between 7 and 8 a.m. yesterday he sent a small picquet of cavalry under Lieutenant Lumsden from Arghandeh to Kotalikhat, which was attacked at 10 a.m. by 200 mounted and 1,000 footmen. The picquet retired, one sowar being dangerously wounded. A small party from Safed Khak found Rustum Khel deserted. Colonel Mackenzie with reinforcement drove the enemy away, and the troops reached the camp at 5 30 p.m.

—*Times of India*: A telegram from our London correspondent via Egypt states that on Friday night, the 4th instant, Mr. J. W. Pease called the attention of Parliament to the question of the revenue derived from opium in India, and urged the gradual withdrawal of the traffic. Mr. M. Stewart (the new Conservative member for the Wigton Burghs) spoke in support of Mr. Pease's recommendations, and a long and important debate ensued. Sir George Campbell admitted that there were objections to the Indian opium traffic, but asserted that its stoppage would only lead other countries to supply the trade. The Marquis of Hartington, Secretary of State, acknowledged the importance of the subject, but said he must decline to do anything which would tend to endanger the Indian revenue. His lordship sneered at the cheap morality indulged in at the expense of India, and said the Government were bound first of all to remove those taxes that were weighing oppressively on the Indian people. Dr. Cameron condemned what he termed the low moral tone of Lord Hartington's speech and moved the adjournment of the debate. The Hon. E. Stanhope (late Under-Secretary of State for India) supporttd the motion for the adjournment. The Right Hon. H. Fawcett defended Lord Hartington, and challenged his lordship's critics to suggest means of supplying the deficiency in the revenue which would be created if their proposals were carried out The Premier, Mr. Gladstone, also took part in the discussion, remarking that he had noticed a tendency on the part of some of his honourable friends to allow feeling to run away with their reason. He fully endorsed the remarks of Lord Hartington and opposed the adjournment of the debate. The motion for the adjournment was then withdrawn, and the subject dropped. The House thereupon adjourned.

—There are polo matches on the Explanade two or three times a week, and accidents frequently occur.

—The Str. *Pekin* left Aden for Bombay with English Mails, Tuesday, 5 p. m.

—*Indian Church Gazette*: "We deeply regret to hear that the Church Missionary Society have resolved to remove their European Missionaries from Oudh, and to sell their premises the Zahúr Baksh in Lahore; the only reason for this step that we can hear of is a wish for centralisation. It seems to us that the Society will be making a grand mistake if they do this, and that it will be most disastrous to the Native Church as well as to Missionary enterprise generally in Oudh."

We suppose that Lahore is a misprint for Lucknow.

—*Missionary Herald*: Rev. Mr. Browne, of Harpoot, reports that one of the youngest pastors in Koordistan, in a place from which a few years since the missionaries were driven by a mob of women, speaks of crowded prayer meetings, and of Sabbath congregations of from seven to eight hundred, the number on one occasion rising to one thousand.

The religious papers have already chronicled the fact that representatives from twelve theological seminaries, of different deomination, (in the United States) have arranged for an inter-seminary missionary conference to be holden next Autumn. The movement, so far as we know, is spontaneous, originating with the young men themselves, and is the outcome of a new impulse which leads to plans for great things for the kingdom of Christ. In whatever part of the field these men may ultimately labor they cannot fail to be the better ministers for this broadening of their views by considering the claims of the great world, and the claims of Christ, to whom the world belongs.

—*Zion's Herald*: A deep work of grace is going on in the city of Fitchburg, among all classes. Revival meetings are being held under the direction of Rev. A. B. Earle. The work has been quietly progressing for nearly two years, starting among the railroad men in the conversion of one of the Old Colony freight conductors, and spreading among the men of the Hoosac Tunnel Line and Cheshire Railroads. The churches are revived, the pastors aroused, and the membership awakened as it has not been for years. The Fitchburg *Daily Sentinal* says: "The gospel meetings held by the railroad men in this city are believed to be the first series of protracted meetings ever held in the world under the auspices of this class of men. The movements receives the substantial support of the business men of the city."

Thursday, June 24.

—The *Bombay Gazette* makes out that until quite recently as much on Rs. 150,000 a month was paid to Afghan Sirdars to keep them from opposing us.

—In the report of an action by a dancing girl against her adopted mother, it is stated that she makes between 300 and 400 rupees a month.

—Assassination appears to be the order of the day, among the people of Candahar. The presence of non-Mahomedans is a constant temptation to them to make a short cut for paradise.

—The Paris and New York cable has been successfully laid.

—Press Commissioner: Cabul, 22nd June.—The disturbance caused by Mulla Fakir in Jellalabad is only local. The rest of the district is quiet.—The Mandazais are assembling to assist Sirdar Kalu Khan and drive away the Fakir.—From the failure of local supplies General Gough's brigade moves into Kohdaman to-morrow. For similar reason Ghuzni

force will probably return into the Logar Valley.—The general aspect of affairs is reassuring—The Khairs Khel robbers on the Latabund road are giving considerable trouble. —A portion of the English mail for Cabul was carried off this morning.—The inhabitants of Upper Logar and Maidan have resisted the invasion of Ghazis, and in those districts as yet there are consequently no large hostile gatherings.

—A new journal called the *Ismail Peik* has been started at Constantinople. It is published in the Hindoostani and Turkish languages, and is printed at the State printing-office. It speaks of the Sultan as the Caliph of India.

This must be intended for circulation in India.

Friday, June 25.

—We are glad to see that the Poona Municipality have negatived the proposal to give Rs. 5000 for the support of the Lock Hospital in camp. Some of the Native members spoke strongly against it, alleging that the Hospital had tended to make matters worse in the city.

—Press Commissioner: News from Burma states that the rebels have attacked and burnt a Burmese village near the British frontier, where there is a Burmese telegraph station.

—We had four inches of rain yesterday.

—*Bombay Gazette*: On Wednesday last, we hear, the parties to a case coming on for trial in the court at Bassein were proceeding thither by the B. B. and C. I. Railway in Company with the solicitors. The witnesses and some of the parties, who had accidentally got into the same carriage, appear *en route* to have entered into an argument on the merits of the case with such fervour that, on arrival at Bassein, one of the parties was found to have received injuries to his skull so serious that it is feared they may cost him his life. Several persons are in the custody of the police, and the matter will form the subject of a magisterial investigation.

—*Dnyanodaya*: It is not the *son*, as we erroneously stated last week, but the brother of the late Maharaja of Travancore, who has just been installed prince of that native state in place of the lately deceased ruler.

—Deaths last week 364.

—There has been a case of suttee in Bamra, a feudatory state in the Central Provinces. The Rajah simply inflicted a nominal fine on those who abetted it. The *Times of India* says: Previous to the advent of Sir Richard Temple as Chief Commissioner of the Central Provinces, the petty chiefs, who are now called feudatories, were simply zemindars, and, as such were under the control of the Commissioner of the District. Sir Richard Temple persuaded the Government of India to turn the zemindaries into feudatory states, and at the same time to give the chiefs absolute control in their own territory, sentences of death alone having to be confirmed before being carried out. Owing to this state of affairs, the Deputy Commissioner of Sambulpur, although required to indirectly supervise the feudatories in his district, is unable to interfere with the judical work, and, consequently, in a case like the one we have mentioned, can simply suggest that such and such a course should be pursued.

—It is announced that Lord Ripon has given Rs. 20,000 towards the erection of the proposed Roman Catholic Cathedral at Simla. The site selected for the Cathedral is the Gorton estate.

—A Constantinople telegram to a London paper says:—The Sultan having authorized the return to Egypt of the family of Ismail Pasha, the ex-Khedive asked Tewfik Pasha to send ship to Naples to convey his family to Alexandria. Tewfik Pasha refused his assent, whereupon Said Pasha, the Turkish Minister for Foreign Affairs, addressed a note to His Highness, requesting him to authorize the return of his father's family. Tewfik Pasha replied, objecting to such intervention in the internal affairs of Egypt. Ismail Pasha subsequently telegraphed to Said Pasha that he intended coming to Constantinople with his family, and claimed his rights of protection from the Caliph. Said Pasha telegraphed back that if he came he would have to return at once. Ismail Pasha then telegraphed to the Sheik-ul-Islam and the Muftis of Morocco, Tunis, Bagdad, and Teheran, calling upon them to pass judgment upon the Caliph for his refusal. In political circles here ambitions designs are attributed to the ex-Khedive.

—*Times of India*; Bangalore: "The great "street-preaching case" has come to an end. The officiating Judicial Commissioner, Colonel Hay, reviewed the proceedings in the case on Thursday last. The Methodists practically scored a victory, for while the Judge ruled that the prisoner, Mr. Peters, must suffer for the consequences of his disregard and defiance of the law, and confirmed the finding and sentence of the lower court, he modified the prohibitory order, confining its operation to the particular thoroughfare on which the offence was committed. I think the ruling must be accepted as satisfactory, for otherwise there would have been a cry of indignation from workers in the Mission fields in India, as street-preaching has hitherto been countenanced. There can be very little sympathy felt, however, for Mr. Peters, who might have carried his point without courting martyrdom. The learned judge pointed out that Mr. Peters had his remedy against the order in question by petitioning the High Court to review it in the first instance, but he was not justified in flying in the face of it, and then attempting to legalise his disobedience."

With reference to this last statement we are informed that the fact was quite otherwise. Mr. Peters was given to understand by the Magistrate that an appeal to a higher Court would not lie until there had been a transgression of the order. Had he believed that the order could have been tested without violating it, he would not have adopted that course.

—*Pioneer*: An interesting ceremony took place in the Baptist Chapel, Simla, on Saturday evening (the 12th June), when five hillmen, a young woman and four Punjabees, were admitted into the visible Church of Christ by the rite of baptism. The service, which commenced at 6 p. m., was conducted by the pastor, the Rev. Goolzar Shah.

—It is stated that Mr. Charles Reade, author of "Never too late to Mend" and hitherto a skeptic, has been converted to the truth of the Gospel.

Selections.

"THE PARSON IS CONVERTED!"*

I was brought at a critical period of my life to *real* faith towards our Lord Jesus Christ in a way I knew not, and little expected. I had promised a visit to Mr. Aitken, of Pendeen. Soon after my arrival, as we were seated comfortably by the fire, he asked me (as he very commonly did) how the parish prospered. He said, "I often take shame to myself when I think of all your work. But, my brother, are you satisfied?"

I said, "No, I am not satisfied."

"Why not?"

"Because I am making a rope of sand, which looks very well till I pull, and then, when I expect it to hold, it gives way."

"What do you mean?"

"Why," I replied, "these Cornish people are ingrained schismatics."

I then told him of my gardener's conversion, and my great disappointment. (See our issue for May 20.)

"Well," he said, "if I were taken ill, I certainly would not send for you. I am sure you could not do me any good, for you are not converted yourself."

"Not converted!" I exclaimed. "How can you tell?"

He said quietly, "I am sure of it, or you would not have come here to complain of your gardener. If you had been converted, you would have remained at home to rejoice with him. It is very clear you are not converted!"

In the course of our conversation, he said, "You do not seem to know the difference between the natural conscience and the work of Spirit." Here he had me, for I only knew of one thing, and he referred to two. However, we battled on until nearly two o'clock in the morning, and then he showed me to my bedroom. Pointing to the bed, he said (in a voice full of meaning), "Ah! a very holy man of God died there a short time since." This did not add to my comfort or induce sleep, for I was already much disturbed by the conversation we had had, and did not enjoy the idea of going to bed and sleeping where one had so lately died—even though he was a holy man. Resolving to sit up, I looked round the room, and seeing some books on the table, took up one, which happened to be Hare's "Mission of the Comforter." Almost the first page I glanced at told of the difference between the natural conscience and the work of the Spirit, This I read and re-read till I understood its meaning.

The next morning, as soon as breakfast was finished, I resumed the conversation of the previous night with the additional light I had gained on the subject. We had not talked long before Mr. Aitken said, "Ah, my brother you have changed your ground since last night!"

I at once confessed that I had been reading Hare's book, which he did not know was in my room, nor even in the house. He was curious to see it.

He then challenged me on another point, and said, "Have you peace with God?" I answered, without hesitation, "Yes,"—for, for eight years or more I had regarded God as my Friend. Mr. Aitken went on to ask me, "How did you get peace?" "Oh," I said, "I have it continually. I get it at the daily service, I get it through prayer and reading, and especially at the Holy Communion. I have made it a rule to carry my sins there every Sunday, and have often come away from that holy sacrament feeling as happy and free as a bird." My friend looked surprised, but did not dispute this part of my experience. He contented himself by asking me quietly, "And how long does your peace last?" The question made me think. I said, "I suppose not a week, for I have to do the same thing every Sunday." He replied, "*I thought so.*"

Opening the Bible, he found the fourth chapter of St. John, and read, "Whosoever drinketh of this water shall thirst again." "The woman of Samaria drew water for herself at Jacob's well, and quenched her thirst; but she had to come again and again to the same well. She had no idea of getting water except by drawing, any more than you have of getting peace excepting through the means you use. The Lord said to her, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water,' which should be 'a well of water springing up into everlasting life'" (John iv. 10-14). My friend pointed out the difference between getting water by drawing from a well, and having a living well within you springing up.

I said, "I never heard of such a thing."

"I suppose not," he answered.

"Have you this living water?" I continued.

"Yes, thank God, I have had it for the last thirty years."

"How did you get it?"

"Look here," he said, pointing to the tenth verse—"thou wouldest have asked of Him, and He would have given thee living water."

* Extracted from "From Death into Life." 5s. *Morgan and Scott,*

"Shall we ask Him?" I said.

He answered, "With all my heart," and immediately pushing back his chair, knelt down at his round table, and I knelt on the opposite side. What he prayed for I do not know. I was completely overcome, and melted to tears. I sat down on the ground, while he shouted aloud, praising God.

As soon as I could get up, I made for the door, and taking my hat, coat. and umbrella, said that "I was really afraid to stay any longer." With this I took my departure, leaving my carpet bag behind. It was seven miles to Penzance, but in my excitement I walked and ran all the way, and arrived there before the coach, which was to have called for me, but brought my carpet bag instead. In the meantime, while I was waiting for it, I saw a pamphlet by Mr. Aitken in a shop-window, which I bought, and got into the train to return to Baldhu. My mind was in such a distracted state that I sought relief in reading. I had not long been doing so, when I came to a paragraph in italics: "*Then shall He say unto them, Depart from Me; I never knew you.*" The question arrested me, What if He says that to you?

Ah, that is not likely.

But, if He does *?*

It cannot be. I have given up the world; I love God; I visit the sick; I have daily service and weekly communion.

But, what if He does *?*—what if He does ?

I could not bear the thought; it seemed to overwhelm me.

As I read the pamphlet, I saw that the words were spoken to persons who were taken by surprise. So should I be. They were able to say, "We have eaten and drunk in thy presence, and Thou hast taught in our streets; in thy name we have cast out devils and done many worderful works." Yet, with all this, He replied, "Depart from Me, I never knew you." I did not see how I could escape, if such men as these were to be rejected.

Conviction was laying hold upon me, and the circle was becoming narrower. The thought pressed heavily upon me, "What a dreadful thing, if I am wrong!" Added to this, I trembled to think of those I had misled. "Can it be true? Is it so?" I remembered some I had watched over most zealously, lest the Dissenters should come and pray with them. I had sent them out of the world resting upon a false hope, administering the sacrament to them for want of knowing any other way of bringing them into God's favour. I used to grieve over any parishioner who died without the last sacrament, and often wondered how it would fare with Disenters.

My mind was in a revolution. I do not remember how I got home. I felt as if I were out on the dark, boundless ocean, without light, or oar, or rudder. I endured the greatest agony of mind for the souls I had misled, though I had done it ignorantly. "They are gone, and lost for ever!" I justly deserved to go also. My distress seemed greater than I could bear. A tremendous storm of wind, rain, and thunder, which was raging at the time, was quite in sympathy with my feelings. I could not rest. Looking at the graves of some of my faithful Churchmen, I wondered, "Is it really true that they are now cursing me for having misled them?"

Thursday, Friday, and Saturday passed by, each day and night more dark and despairing than the preceding one. On the Sunday I was so ill that I was quite unfit to take the service. Mr. Aitken had said to me, "If I were you, I would shut the church, and say to the congregation, 'I will not preach again till I am converted. Pray for me!'" Shall I do this?

The sun was shining brightly, and before I could make up my mind to put off the service, the bells struck out a merry peal, and sent their summons far away over the hills. Now the thought came to me that I would go to church and read the morning prayers, and after that dismiss the people. There was no preparation for the Holy Communion that day, and I had deputed the clerk to select the hymns, for I was far too ill to attend to anything myself. The psalms and hymns were especially applicable to my case, and seemed to help me, so that I thought I would go on and read the antecommunion service, and then dismiss the people. And while I was reading the Gospel, I thought, Well, I will just say a few words in explanation of this, and then I will dismiss them. So I went up into the pulpit and gave out my text. I took it from the gospel of the day—"What think ye of Christ?" (Matt. xxii. 42.)

As I went on to explain the passage, I saw that the Pharisees and scribes did not know that Christ was the Son of God, or that He was come to save them. They were looking for a king, the son of David, to reign over them as they were. Something was telling me, all the time, "You are no better than the Pharisees yourself—you do not believe that He is the Son of God, and that He is come to save you, any more than they did." I do not remember all I said, but I felt a wonderful light and joy coming into my soul, and I was beginning to see what the Pharisees did not. Whether it was something in my words, or my manner, or my look, I know not; but all of a sudden a local preacher, who happened to be in the congregation, stood up, and putting up his arms, shouted out in Cornish manner, "The parson is converted! The parson is converted! Hallelujah!" and in another moment his voice was lost in the shouts and praises of three or four hundred of the congregation. Instead of rebuking this extraordinary "brawling," as I should have done in a former time, I joined in the outburst of praise; and to make it more orderly, I gave out the doxology, "Praise God from whom all blessings flow," and the people sang it with heart and voice, over and over again. My Churchmen were dismayed, and many of them fled precipitately from the place. Still the voice of praise went on, and was swelled by numbers of passers-by, who came into the church, greatly surprised to hear and see what was going on.

When this subsided, I found at least twenty people crying for mercy, whose voices had not been heard in the excitement and noise of thanksgiving. They all professed to find peace and joy in believing. Amongst this number there were three from my own house; and we returned home praising God.

The news spread in all directions that "the parson was converted," and that by his own sermon, in his own pulpit! The church would not hold the crowds who came in the evening I cannot exactly remember what I preached about on that occasion; but one thing I said was, "that if I had died last week I should have been lost for ever." I felt it was true. So clear and vivid was the conviction through which I had passed, and so distinct was the light into which the Lord had brought me, that I knew and was sure that He had "brought me up out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and put a new song into my mouth" (Ps. xl). He had "quickened me" who was before "dead in trespasses and sins" (Eph. ii. 1).
—(*Christian.*)

Miscellany.

—*Zion's Herald*: There are many mere hearers of the Gospel who postpone repentance and faith under the inspiration of a purpose to seek God by and by. „If, when we are dying, we can cry, God be merciful to us, it will be enough," is their secret thought. There is a depth of wickedness in such a purpose that is appalling to a reflecting mind, inasmuch as it is nothing less than a deliberate determination to be God's enemy as long as enmity to Him can be maintained without incurring its irrevocable penalty. Surely, if any human souls are specially deserving of hell, these calculating procrastinators must be among them. But they are self-deluded. The publican in the temple, whose sudden conviction of sin prompted his heartfelt cry for mercy, was saved in answer to a very short prayer, but his case affords not a jot of encouragement to souls who stifle conviction beneath a vile purpose to sin up to the very boundary line of divine forbearance. For them there is little or no ground of hope that when death is at their door, and sin can no longer yield them either profit or pleasure, they will be inclined to repent. Repentance is the gift of God, who, as saith Anselm, "hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth', with such cool, calculating deliberation as theirs.

TELEGRAPHIC NEWS.

St. Petersburg, 17*th*: The Tekke-Turcomans have attached Roochan, but were dispersed.

Athens, 17*th*: Greece claims from Turkey, in rectification of the frontier, Janina, Previsa, and a large district in the plains of Thessaly.

London, 18*th*: In the House of Commons last night, the Bill for relief of Irish distress was read a second time.—Government has granted the sum of £1,000 to the relatives of the late Mr. Jenkyns, the Political Civilian masacred at Cabul.—Obituary.—Mr. W. T. Thornton, Secretary Public Works Department, India Office.

19*th*: In the House of Commons last night, Mr. Gladstone said in reply to a question, that Government had resolved to execute the Berlin Treaty impartially as between Turkey and Russia, and Mussulmans and Christians.—In the House of Commons last night, Sir Wilfrid Lawson's local option resolution was carried against the Government.—The Premier said that though he was not favourable to the adoption of local option, Government would be neutral on the question.—Ney Elias is about to visit Kashgar again, to ascertain the condition of its internal affairs and to facilitate trade.

Constantinople 19*th*: An unsuccessful attempt has been made on the life of the Grand Shereef of Mecca.—Disturbances have broken out a Diabekir among the famishing population. The Governor has resigned.

Paris 19*th*: A Ministerial Bill has been introduced into the Chamber of Deputies to grant plenary amnesty to political convicts.

Berlin, 20*th*: The Turkish Ambassador at Berlin has declared that Turkey is ready to make great sacrifices to maintain peace, but will resist the proposals of France, which exaggerate the Greek demands in the demarcation of the frontier.

Athens, 20*th*: Greece is arming and increasing her army.

Paris, 21*st*: The Chamber of Deputies has passed the Ministerial Bill, granting plenary amnesty to political offenders.—The Chamber of Deputies passed the Amnesty Bill after a powerful speech made by M. Gambetta.

New York, 21*st*: Mr. Tilden has resigned the leadership of the Democratic party.

London, 22*nd*: In the House of Commons last night, the Premier said, in reply to a question, that the repayment of this year's quota of the India Loan would be considered when the Financial Statement of the Indian Government is received. Remission of the amount, Mr. Gladstone said, would require the passing of an Act of Parliament to sanction it.—The Secretary of State for India, in reply to a question, said that he had no reason to believe that Abdul Rahman was marching to Cabul accompanied by Russian officials.

Cairo, 22*nd*: Mr. Evelyn Baring, British Controller-General, Egyptian Finances, has been appointed Financial Secretary to the Government of India. Mr. Auckland Colvin succeeds Mr. Baring in Egypt.

New York, 22*nd*: A revolution has broken out at Buenos Ayres. The city is besieged, and the port blockaded.

Constantinople, 23*rd*: The Porte has proposed to delay the fulfilment of the Convention with Montenegro until the agitation has subsided in Albania. The Albanians have protested energetically against

any dismemberment of their territory in favour of Greece.

St. Petersburg, 23rd: General Skobeleff arrived at fort Alexandrofski on May 22.

London 23rd: After two days' debate, the House of Commons last night, negatived, by 275 to 230, the motion of Mr. Labouchere to permit Mr. Bradlaugh to make an affirmation in lieu of the oath of allegiance. Mr. Gladstone, Lord Hartington, and other prominent Ministers voted in the minority. The Conservative papers criticise the result as a defeat of the Government.—Sir Garnet Wolseley has received the Grand Cross of the Order of the Bath.—The Duke of Connaught and Prince Christian have had the honorary rank of General in the German army conferred upon them.—This afternoon Mr. Bradlaugh presented himself at the bar of the House of Commons and claimed his seat as a duly returned member, when he was ordered by the Speaker to withdraw. On refusing to obey, he was ordered into the custody of the Serjeant-at-Arms.

24th: Major Evelyn Baring, British Controller Egyptian Finances, succeeds Sir John Strachey, who has resigned.

New York, 24th: The Democratic convention have chosen Mr. Hancock as their candidate.

PASSENGERS SAILED.

Per P. and O. Str. *Zambesi*, 19:

For Southampton.—Surg Major J McN, and Mrs Donelly, Mrs Clarke, Mr F R Macdonald, Lieut M Fenwick, Major Curtois, Mr E L Barton, Col T Dawson, Mojor R E Boyle, Capt B H B Kennett. Mr C Blight, Mr L Pope, and Mr E. W Boutcher.

For Brindisi.—Mr F J Ivens, Mr T T Robyns, Mr Phipps and child, Mr J W Mellis, Mr J Y Lang, Mr Ruttonjee Bomanjee, Mr J A Walker, and Mrs C Lester.

For Venice.—Lieut-Col Durand, Mr R Honegger, Mr F W Paeplow, Mr W H Davy, and Mr and Mrs Schumacker.

For Port Said.—Dr J Ferguson.

Per Str. *Rydal Hall*, 24, for Liverpool:

Mrs Douglas and child, Mr W H Bushby, Mr and Mrs Alcock and two children, Mr and Mrs Hanson, Mrs Dobson, Mrs Jones, Mrs Mason and child, Mr J H Grogan, and Mr W H Greer.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*: 21:

From Southampton.—Mr and Mrs Vinal and infant, Mrs Earl.

From Brindisi.—Mr and Mrs Mackenzie and child, Miss Leonard, Col H Fraser, Major Rivett-Carnac, Rev J D, Sewell, Mr McCann, Mr Nickells, Mr Jellicoe, Mr Finlay and Mr A W Higgins.

From Venice.—Mr Winter Nootham.

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Subscriptions received from 19th to 26th June 1880.

C. Merrony, 15th November 1880, Rs. 10; N. Spencer, 12th April 1881, Rs. 12; Rev. J. G. Deimler, 1st March 1881, Rs. 18-8; W. Wells, 1st June 1881, Rs. 6; Mrs. Macdonald, 3rd July 1880, Rs. 6; Captain. S. L. Richards, 30th March 1881, Rs. 7-10; C. Johanes, 22nd May 1880, 7-10; Col. M. Millett, 31st January 1881, Rs. 5;.

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With best wishes, believe me, Dear Sir,
Yours faithfully,
W. E. GORDON.

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Byculla, 3rd Sept.

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